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JOHN STREET CONGREGATIONAL CHURCH.

40th

FORTIETH ANNIVERSARY.

LOWELL, MASS.,

May 9th and 11th, 1879.

LOWELL, MASS.:
VOX POPULI PRINT: HUSE, GOODWIN & CO., 130 CENTRAL ST.
1879.

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LOWELL, MASS. JOHN STREET CONGREGATIONAL CHURCH.
...Fortieth anniversary, Lowell, Mass. May 9th and 11th, 1879. Lowell,Mass.,Huse,1879.
54p.

Contents.--Anniversary services.--Historical discourse, by Rev. J.B.Seabury.--Address of reminiscence, by Rev. E.B.Foster.--Sketch of the Sabbath school, by George Stevens.--Letters.--Supplementary meeting.

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NL 37-1647

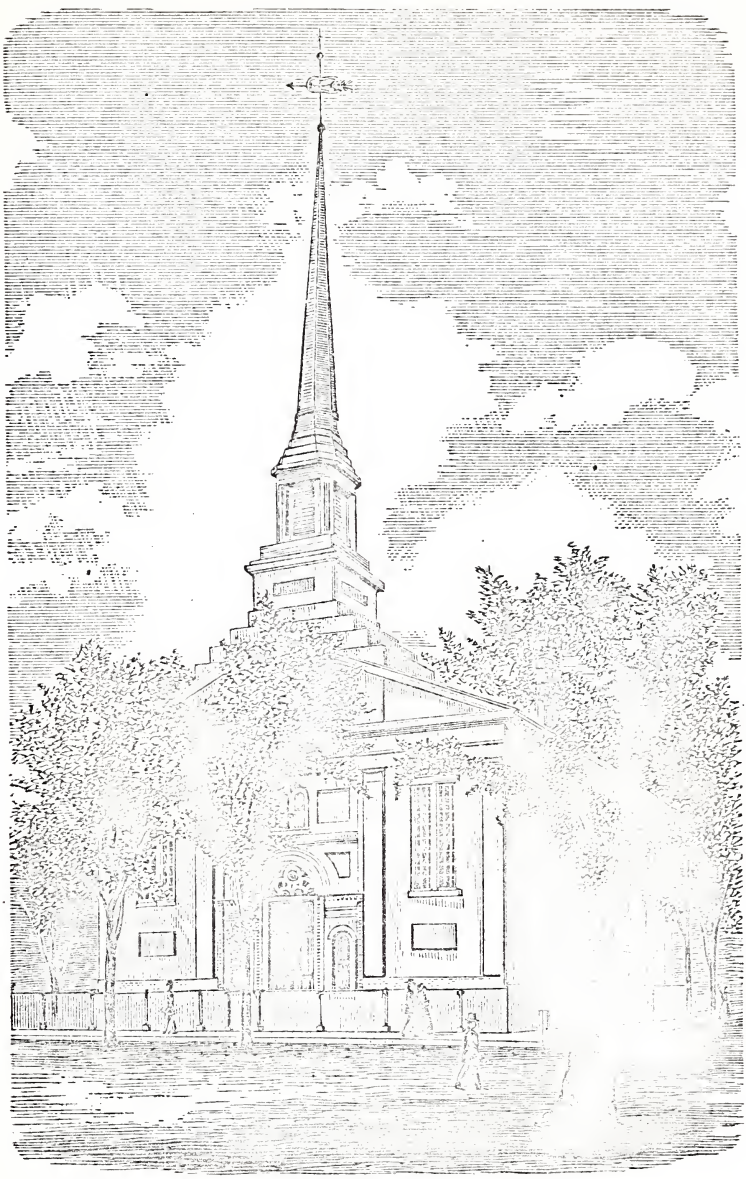
Rev. S. W. Hanks.

Rev. J. W. Backus.

Rev. E. B. Foster, D. D.

Rev. Joseph B. Seabury.

Artotype by J. L. Lovell & Co., Amherst, Mass.



JOHN STREET CONGREGATIONAL CHURCH,
LOWELL, MASS.

LOWELL, May 12, 1879.

REV. J. B. SEABURY:

Respected and Dear Sir—We believe it to be the unanimous wish of the John Street Congregational Church and Parish, that the historical discourse, preached by you on the occasion of the fortieth anniversary of that church, last Sunday morning, should be preserved in a permanent and accessible form. We therefore take great pleasure in soliciting from you, on behalf of ourselves and many besides, the manuscript of your sermon for publication. If consonant with your many pressing duties, we would also request that you would edit and prepare for the press an account of so much of the other commemorative services as, in your judgment, will be valuable for present and future use—especially reproducing the addresses of our venerated pastor *emeritus*, Rev. Dr. E. B. Foster, and the Superintendent of our Sunday School, Hon. George Stevens. In acceding to this invitation, you will not only confer upon us a personal favor, but likewise, we feel certain, will perform a genuine service to the cause of Christianity in our city.

Trusting that you will respond favorably to these requests, we subscribe ourselves

Yours, in cordial fraternity,

JEFFERSON BANCROFT.
GEORGE M. ELLIOTT.
WM. H. ANDERSON.
JAMES GIBSON.
JOHN S. COLBY.
WM. P. ENO.
E. B. ADAMS.
WM. MOREY.
J. J. JUDKINS.
J. C. WING.
R. L. READ.
E. SANBORN.
SAMUEL KIDDER.
B. C. BENNER.
WILLIAM H. CARTER.
A. B. WOODWORTH.
DAVID M. LACKIE.
GEO. H. STEVENS.
CHAS. W. BROWN.
SAMUEL N. WOOD.
JOSIAH GATES.
A. B. KITTREDGE.
ABNER KITTREDGE.
J. L. SARGENT.
DAVID TENNEY KIMBALL.
JOHN TRIPP.
GEO. C. OSGOOD.

LOWELL, May 28, 1879.

MY DEAR FRIENDS:

With a heart-felt desire to secure for our recent anniversary the most tangible and permanent fruits, and in most grateful recognition of your kindness, I take pleasure in submitting to your disposal the manuscript copies of the Historical Discourse and Addresses solicited. May the perusal of these pages serve to perpetuate the good results already gained, by strengthening the ties of our Christian fellowship, by quickening us to cherish more deeply the memory of the honored dead, and by fitting us the better for the labors of the future.

Most sincerely yours,

J. B. SEABURY.

MESSRS. JEFFERSON BANCROFT,
GEORGE M. ELLIOTT,
And Others.

Anniversary Services.

The opening exercises of our Fortieth Anniversary were held in the vestry on Friday evening, May 9, 1879. This being the evening for our weekly prayer-meeting, it was thought wise and fitting not to deviate from our custom. The words suggested as appropriate to the occasion were these: "One is your Master, even Christ, and all ye are brethren." In the flush of many memories, the brethren feelingly spoke of the crowding associations of the past, the changing aspect of earthly scenes and the abiding nature of divine truth, the unity of all Christians in the faith of Christ and His ultimate triumph through the church. Thoughts of this character were expressed by Revs. S. W. Hanks of Cambridge, J. W. Backus of Rockville, Conn., D. L. Furber, D. D., of Newton Centre, and Hon. Joseph White of Williamstown. At the close of the meeting, more than an hour passed socially. A large number of the present and some of the earlier, members of the church were in attendance, and contributed to the interest of the occasion. Letters were read from Revs. A. P. Foster of Jersey City, N. J., and F. B. Doe of Ripon, Wis., Mr. Judah Crosby of Montclair, N. J., and Mr. Jehiel Todd of Worcester, all of them former members of the church. Remarks of an informal character were made by Mr. C. C. Chase of Lowell, and Rev. Dr. Furber.

The more formal exercises of commemoration were reserved for the Sunday following, May 11th. The pulpit and table in front were tastefully adorned with flowers. Bordering the arch back of the pulpit was a strip of evergreen, and above the key-stone were the figures "40" in evergreen. At 10½ o'clock the usual Sabbath morning services were held; an historical discourse was delivered by the pastor. The introductory exercises were by the former pastors of the church. At 2½ P. M. occurred the anniversary of the Sabbath School. The Superintendent, George Stevens, Esq., conducted the exercises. He gave brief historical sketches of those superintendents who had passed away, read a letter from one who was unavoidably absent, Mr. Ezra B. Adams, and introduced the other superintendents now living, Nathan Allen, M. D., and Mr. Robert L. Read, both of whom made addresses. Rev. S. W. Hanks and Mr. Charles G. Chase of Brookline, Mass., spoke upon the early history of the church and Sabbath school. In the evening, at 7 o'clock, anniversary addresses were delivered by Rev. E. B. Foster, D. D., pastor *emeritus*, Rev. J. W. Backus, Hon. Joseph White and Rev. D. L. Furber, D. D. The last-named gentleman read a selection of scripture from the volume used by the church on the first Sabbath of its public worship, forty years ago. Rev. Mr. Hanks was expecting to deliver an address, but, owing to the lateness of the hour, gave way to the last speaker. These four anniversary gatherings comprised an aggregate of more than ten hours of happy and quickening reminiscence. Letters were read from Rev. W. I. Budington, D. D., of Brooklyn, N.Y., and Rev. C. D. Barrows of Lowell. After brief remarks and prayer by the pastor, a hymn was sung, and the pastor *emeritus* pronounced the benediction.

Historical Discourse.

By Rev. J. B. Seabury.

"These forty years the Lord thy God hath been with thee."
— *Deut.*, 2, 7.

When Moses addressed the hosts of Israel assembled on the plains of Moab, he established a precedent for all commemorative occasions. The prolonged and checkered journey from Egypt to Canaan was just about to close. In harmony with the spirit of the hour, the sagacious law-giver and discerning prophet of this chosen people spoke to them in appropriate language. He held in review the discipline and trials of the past, the lights and shadows of their history; he reaffirmed many of the laws and counsels given him by God; he reverted to the leading branches of their common faith. One thought, above all others, prompted their joyous salutation as the people of God completed the fortieth year of varied but memorable career. Their form of government was a theocracy. A divine Mind, an ever-present Jehovah, guided them out of darkness into the brightness of a noonday sun. This was the supreme motive to grateful remembrance of the past. "The Lord thy God hath blessed thee in all the works of thy hand. These forty years the Lord thy God hath been with thee."

As a church of Christ, we stand to-day upon the outer border of our fortieth year. Behind us is a period so crowded with historic lessons, that to omit to recount them would be checking a spontaneous impulse; the culpable losing of an opportunity to memorialize in grateful terms the labors of just men; the refusal of a timely occasion for deepening our consecration to the work of our Saviour, and our love for this portion of His kingdom.

That this discourse may not be lacking in unity, let the theme of the hour be:—*God's personal guidance of this Church during its history of forty years.*

The church, as truly as the individual, has an inner and an outer life; acquires health and growth within herself, and has an outward manifestation to the world. As in every personal life, vital agencies are assimilated to the being and action of the church also. By her own mysterious heart-action, all her God-given resources and opportunities are transformed into efficient spiritual forces, concentrated, systematized, adjusted to their appropriate spheres, converted into appeals and persuasives, rendered effective in the ministrations of the closet and the sick-chamber, salutary in private meditation and in public toil, in the sterling worth of daily Christian example, and in the fearless defence of an unwelcome reform; potent for the honor of the divine kingdom, in the camp and amid the shock of arms, in the vanguard of missionary progress at the West, and surrounded by the corrupting customs of idol nations in the far East. The church of Christ maintains her separate, germinant, expansive life within; by reason of her divine commission, she becomes a factor of the world's good; obedient to its highest wants, voluntarily pledged to its ultimate rescue. It is under this twofold division of her being and usefulness that I desire to show, this morning, the presence of God in this church since its organization.

ORGANIZATION.

To us of this decade, the early history of Lowell presents a remarkable parallel of ecclesiastical and popular growth. From 1826 to 1836, the population increased at the rate of 1,760 per year, or from 2,500 to 20,144. It trebled itself in the first three and a half years. During this period, ten Protestant churches were formed, one for each year. These represent all the leading denominations of the city to-day. This enlargement arose out of the religious necessities of the times. The various houses of worship were full, chiefly of young men and women from the counties and states encircling us, — many of them born in Congregational homes and trained in "the Congregational way." The two churches of our order (the First and Appleton Street churches), grew most rapidly; they fairly outgrew themselves. It soon became apparent that another church must be formed. As early as December 3, 1838, a meeting of the male members of these two churches was held, and the following resolution was adopted: — "Resolved: That it is expedient to take immediate measures for the establishment of another Congregational Church and Society, in Lowell."

Of the twelve persons then appointed to investigate as to the best method of proeedure, but one is now living, Mr. S. B. Simonds. Three weeks later, this committee made a full and exhaustive report, recommending immediate steps toward the erection of a suitable and commodious house of worship as an indispensable means for the establishment and successful action of our church. They further recommended "that a lot of land on the westerly side of John Street be purchased of the Proprietors of the Locks and Canals, at a price of two shillings per square foot." Efforts were at once made for securing funds, both by donation and subscription. On the fifth day of February, 1839, it was announced that $9,929.50 had thus been pledged, and the new enterprise placed upon a safe financial basis. An act of incorporation was passed February 22, and by it John Aiken, Royal Southwick and Jesse Fox were made "Proprietors of the John Street Church, in Lowell." The building committee, soon after appointed, consisted of these three proprietors, and in addition, A. L. Brooks, David Sanborn and Edward F. Watson. The latter alone is living, a communicant at the Eliot church. To him this church owes a debt of profound gratitude. He was the chief director in the construction of this edifice, and for several years a leading member of the prudential committee, although never a stated worshiper with this congregation. Truly the Lord has blessed him in this work of his hands. The *Daily Courier* of January 23, 1840, thus announces an important event: "The beautiful brick church on John street, just erected by the Third Congregational Church and Society, will be dedicated to-morrow, Friday evening, at six o'clock. We understand the sermon will be delivered by Rev. Mr. Blanchard, of the First Church." So far as we know, their impressions were correct. The entire cost of the building was $17,884.12. From that time to the present, we have occupied this house of worship. It was improved in 1846; again in 1871 it was extensively repaired at an expense of $10,000. It was re-dedicated November 28th of that year. Rev. Dr. Foster preached a sermon from Psalms 63 : 2 — "To see Thy power and Thy glory, so as I have seen Thee in the sanctuary." This structure, its slender spire pointing to the skies, is the spiritual home of this grateful people who return to-day to their thanksgiving festival. This cheerful audience-room is thrice blessed because of the memories it enshrines,—loud anthems these walls have re-echoed, saving truth this pulpit has proclaimed, emotions of joy, peace, and hope these pews have felt.

Plans for the erection of this edifice were in process of execution six months before the church was organized. The builders of this house were wise, prudent, energetic; so were also those who constituted the church. From March 11th to April 28th, ten large and enthusiastic meetings were held. At each, important action was taken. The new enterprise met with objections, on the score of economy, or actual necessity. The eminently judicious and devoted Christian layman, John Aiken, who gave the weight of his counsel and the labors of his hand in favor of the new church, says, in an advisory report offered March 8, 1839: "The objections are such as would arise under any circumstances. It is not a question *whether* they shall be encountered, but *when*. Pleasant relationships are to be broken up, strong ties sundered, and heavy responsibilities incurred, both by those who go and those who stay. If they can not be grappled with *now*, when can they?"

Public worship was established in City Hall the first Sabbath in April, 1839. Rev. W. I. Budington, then a student at Andover, was the first preacher; he occupied the pulpit for six Sundays, or until the day of the public recognition of the church. On that day also the Sabbath school began regular sessions with full equipments. Older than the church, it is precisely coeval with the date of separate religious worship by the volunteer body, afterwards to be known as the John Street Congregational Church of Lowell.

When the day arrived for the formal organization of the church by council, it had regular preaching-services, a well-equipped Sabbath school, stated prayer-meetings, a prudential committee, a church-building in process of erection, a confession of faith and covenant, a committee on music, and a choir.

At 7½ o'clock, P. M., May 9, 1839, the First Congregational Church was crowded to its utmost limit. Two hundred and forty-three of that assembly came to unite in the formation of the new church. Rev. Mr. Blanchard read the articles of faith and covenant, to which this number assented. Rev. J. H. Fairchild of Boston, preached the sermon. It was a large and auspicious beginning: 49 brethren, 194 sisters. They were full of faith and courage; men and women of strong character and humble piety; they loved the cause of Christ, and went forward to extend its power; they possessed and portrayed the elements with which to form a church.

Of the 529 Congregational churches in this favored State of Massachusetts, 388 (or nearly three-quarters) have each a present

membership below the original number that formed this church. On the day of our organization, the Sabbath school numbered 425. Only 26 of our 529 Sabbath schools in Massachusetts exceed that number to-day.

As nearly as we can estimate, fourteen of the original body are now its members. One of this number, Mr. Abner Kittredge, has occupied the same pew about forty years.

MEMBERSHIP.

Throughout its history, the John Street Church has been richly endowed with faithful and influential members. Many of them have been Christians of strong powers of mind and heart, positive convictions, spiritual activity; men and women of Christian culture and devotion.

Deacons. — The record of its score of deacons is blameless and honorable; an eminent type of piety is universally recognized as their due.

The first in the order of election, the last to pass away, up to this date, was Selwin Bancroft. Five years he filled the office at the Appleton Street Church, more than twenty years he held the same position in this church. At the former church he was superintendent of the Sabbath school two years, the first superintendent of this Sabbath school ten years. Subsequently he spent ten additional years in the same work. His active Christian life was of the apostolic type. He was meditative in spirit, earnest and discriminating in Bible studies, aggressive yet prudent in methods of religious labor; a man of prayer, of quick and tender affections, "*a wise winner of souls*," a judicious counselor, a constant friend of his pastor, an unwearied worker, an invaluable helper in the church. His death was the crowning jewel of his life. "My trust is in Christ. The promise is, 'My grace is sufficient for thee.' I can lean upon that assurance."

There are some among us who recall the compact form and genial face of John Houston — "The living commentary," is the testimony of one; "A man full of the Holy Ghost and wisdom," says another; "So gifted with good judgment, that his opinion was considered the end of the Law and the Gospel," is the language of a third. He was a man of few words; but those words were always weighty. He was a man of rare mental and moral calibre. A brother here to-day remembers when Deacon Houston came to the door of his boarding-house, one bleak winter morning, forty

years ago, and invited him to attend Sabbath school with him. He could not resist "the wisdom and the spirit by which he spoke." Mr. John Tripp has never left the school from that day to this.

Asa Wetherbee entered upon his duties as deacon, gifted with a rich experience of ten years in the same office in the Appleton Street Church. He wore a sunny, peaceful face; within was an humble, buoyant heart. He was assured, beyond a doubt, of the power and preciousness of the Gospel; he knew his Saviour personally, loved Him ardently, served Him consistently; he rejoiced to welcome the new-born soul into the fold of the Good Shepherd. As I turn the leaves of the book of early records, occasionally these words appear: "Deacon Wetherbee opened the meeting with prayer." I can almost hear the mellow tones of his fervid importunity, as he pleads that the blessing of God may rest upon this church.

A truer-hearted, more unostentatious, more convincing Christian life has rarely been known among us, than Deacon Otis L. Allen's. His example exhibited the rich fruits of the Gospel in their most winning forms. Ingenuous, devout, forgiving, forbearing, he ever held unswervingly to the highest and broadest principles of truth. Every office of the church was happily and safely intrusted to him. The melody of his voice was a benediction in the praying-circle; his life *without*, tallied perfectly with his professions *within*, the church.

The rest of those who have filled the office of deacon in this church, and are now deceased, are Ephraim Fisk, Edward Sherman, Seth Chellis, John Lovejoy, Daniel Woodward. They are wearing the crown of righteousness laid up for those that love Him. Some of the former deacons of this church are still living; Judah Crosby, though absent, still an ardent friend of the church; Josiah Thompson, in the far West, the *record* of whose labors in behalf of this Zion is suggested by the accurate and finished manner in which, as clerk, he kept the *records;* Nathan Allen, for twenty unbroken years an able, efficient, untiring co-laborer with the pastors and brethren, for eleven years giving his choicest endeavor to the work of superintendent of the Sabbath school. No sacrifice was measured by its severity, nor by its demand upon his time; may his be "the full reward."

By a vote of the church, June 28, 1858, the term of service of each deacon was limited to three years. Three of those once holding this position, are still of us. Bro. D. T. Kimball held the position longer

than any of his predecessors, with one exception. Diverted from his chosen labors as minister of the gospel, he has long been a counselor among us; his patriarchal bearing, his benign face, his eminently Christian example, his spirit of entreaty at the mercy-seat, are still (may they be *long*) vouchsafed to us.

Bro. John J. Pray is still portraying the beauty of his pleading name, he is still "holding on to the promises," he still finds "the scheme of redemption wonderfully adapted to the wants of men." Many years to come may we hear his glowing testimony for Christ.

Bro. A. B. Woodworth, whose term of service was very brief, is now doing as earnest, effective work for Christ among us, as he could accomplish in the office itself.

On our present board of deacons is one who has given the best years of his life to this beloved church. For nine years Bro. J. C. Wing recorded the doings of the church, in a large, full hand, fitting symbol of a well-developed Christian character. For fifteen years he has been an exemplary, vigilant officer of the church. May we greet him in the sanctuary for many a Sabbath. Associated with him in this sacred office are deacons B. C. Benner, Geo. C. Osgood and William Morey, — brethren whose hearts are with the church, whose hands are ready for any good work. In the piety and efficiency of all these faithful office-bearers, the Lord our God "hath been with us during these forty years."

Deaconesses. — January 29, 1875, the office of deaconess was established, upon the system of triennial rotation. Mrs. Z. W. Sturtevant, Mrs. J. J. Judkins, Mrs. Wm. Morey and Mrs. Edwin Sanborn were chosen. Mrs. Sanborn has recently declined to serve longer, and Mrs. E. G. Richardson has been chosen her substitute. The other ladies still hold their office. During the first year alone, more than two hundred and fifty calls were made upon the sick. . The position gives opportunity for much usefulness. It supplies a need long felt in our church. As years advance, experience shows the high value of these labors and reveals the best methods of perpetuating them. We consider this board of officers an efficient auxiliary to the pastor's work.

Laymen. — This church has been richly endowed with many eminent Christian laymen.

As we review the past, we find one name upon almost every page of our history, written and unwritten. No one ever loved the church with a truer love, no one has infused more of his personality into the substance of her being, than Artemas L. Brooks. For

thirty-five years he gave his best energies to lay deep the foundation work of the church. Gifted with a mind exceptionally strong, clear and positive, he ever sought to cultivate assiduously the best gifts he possessed. He had an innate love of learning and of liberty, was always a warm friend of the poor and the suffering — a nobleman of nature's most generous type. When his judgment approved any appeal for aid, his hand was wide open to give. He was often invited to fill, and at one time unanimously chosen to, the office of deacon. He refused the position, yet striving to exhibit the temper of Paul's prerequisite of deaconship, — "great boldness in the faith which is in Christ Jesus." His great solicitude for the welfare of Zion appears constantly in his journal. As early as January, 1849, the first of those few years he spent as a most efficient Superintendent of our Sunday school, he writes: "Two hundred and twenty present to-day. May the Lord pour out his Spirit upon us."

Again at the close of a Sabbath day, the first in January, 1869, he writes: "A good day in Zion. Christ's love prevails. May the Lord revive His work, and may it continue through the year." In the same connection, he adds: "Every day is a little life, and our whole life is but a day repeated: therefore live every day as if it were to be the last." In a private letter under date of Jan. 3, 1861, he says, alluding to the death of his father and mother: "I have great reason to rejoice that I had parents that did so much for me; and I think laid well the foundation of whatever character I now bear, together with the blessing on their efforts, and the answering of their prayers."

Long after the shadows of decaying age had begun to settle down upon his once vigorous mind, when utterance had become impeded, while confined to his room, one day his pastor inquired about his hope of immortality. At once his tongue was unloosed, and he replied in measured and devout language: "*I have a Saviour on whom I can rely.*" He has fought a good fight. Less than a year ago, he finished his course in the keeping of the faith.

These names are a factor in our history:—William Colcord, a man of large heart, of deep and pervasive spirituality, after leaving us, continued his labors in a western city, devoted his best energies to local missions, and was instrumental in founding two of the St. Louis churches; Jesse Stiles, ever faithful, ever active, conscientious, true; Ethan Burnap, the friend of reform, the living advocate of the broadest charity, the staunch and devoted servant

of the church; George Mansfield, the man of strong, commanding views upon truth and justice, both civil and religious, of incisive mind and keen judgment — the patriot Christian; Henry Smith, who stood steadfast, immovable, always abounding in the work of the Lord; Samuel Wood, whose heart was ever throbbing with religious fervor; Joseph Wight, of sturdy Christian worth and unsullied example. One name shines in our history with growing lustre:— Homer Bartlett was a man of unusual weight and symmetry of character, a counselor of rare penetration and grasp of sympathy. His great liberality of heart and hand were exceptional and mutually commensurate. He was honored in public life, beloved in social life, revered in the church. At an advanced age, after forty years of striving with the Spirit, he stood before this altar, and openly confessed the Lord Jesus to be his Saviour. Within the past three and a half years, three of this church have gone, whose labors can not be forgotten:— David Wells, for many years an active laborer in this work, the kindly, skilful physician, kindred in heart, as in occupation, with the writer of the third Gospel; William Brown, retiring in disposition, but fervid and devout in spirit, of deep tenderness of heart, of sterling worth of character; Z. W. Sturtevant, whose life was growing into a more perfect likeness to his Master, ere the sound of Death's footsteps was heard. In the full strength of manhood, he threw off the yoke of his earthly service, and went to join the choirs of heaven. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

The following is a representative list of the prudential committee of 20 years ago: A. L. Brooks, Josiah Thompson, Nathan Allen, Otis L. Allen, Joseph White, Selwin Bancroft. I can not forbear referring to a name on this list, hitherto unmentioned. His ripe mental culture, scholarly attainments, and power of analysis of truth, his wondrous facility in imparting instruction, his self-forgetful labors for Christ in this church, have won a large and enduring place in our esteem and affection for Joseph White. Many of you bear daily witness to the remembrance of the days, long past, when your hearts burned with fervid emotion, as your inspiring teacher opened to you the Scriptures. His presence adorns this occasion to-day.

Women. — No pen of gold can fully set forth the labors of the women of this church, during these formative years of our history. Their number is greater than that of the men, by a ratio of three to one. We infer that their influence for good in the church, may bear a like proportion. There was Philena Farr, the first manager of the infant department of the Sabbath school, an ever useful member of the church; Mrs. Rebecca T. Hanks, for nearly ten years a faithfully conscientious, energetic, and godly Christian laborer, buoyant and tender in spirit, a help-meet of the church, as truly as of the pastor; Mrs. Homer Bartlett, whose life was marked by "eminent Christian wisdom and beauty." Mrs. Harriet Fox, Mrs. Joseph Sweetser, Mrs. Royal Southwick, Dorothy Maynard, Harriet Gray and Louisa Lowrie, are names linked into the chain of our history. Should we ever lose sight of the name of Louisa Osborne, an appreciative token of the remembrance of this people for her will be found upon our records.

Oh! the hallowed hours of maternal prayer, in the closet! at the bedside of the sleeping babe! at the family altar! There has been some invisible power beneath the noble history of these forty years. The sisters of the church have hovered about the mercy-seat; in quiet and unnoticed channels, they have distributed the message of the cross, have given a cup of cold water to many little ones, in His name. They have consecrated their children to Christ, at the fireside, and at the altar of the church. Who can determine which have been the more potent for good — the active, public efforts of the brethren, or the secret, prayerful toil of the sisters! These forty years has the Lord been with us, in the labors of the members of this church.

Clerks. — The following is a list of the Clerks: T. L. P. Lamson, S. W. Hanks, Judah Crosby, Otis L. Allen, Josiah Thompson, Daniel Woodward, Jehiel Todd, Chas. H. Abbott, John C. Wing, A. B. Woodworth, John S. Colby, Wm. P. Eno.

Treasurers. — The Treasurers have been Otis L. Allen, Samuel Kidder, Jr., George Mansfield, Edwin Sanborn, D. C. Eaton, C. H. Abbott, George H. Ames.

PASTORS.

The organization of the church is primal to all other steps. The existence of an efficient body of Christian disciples is fundamental to the creation of the pastoral office: the latter is an incident of the former. In an historical review like this, the former should take

precedence of the latter. We have not time to trace, with an exhaustive pen, the fertile history of these four pastoral decades, nor would it be fitting here to-day. Let me briefly sketch some of their marked characteristics.

Rev. S. W. Hanks was the first to fill the pastoral office of the church. His work opened under many auspicious tokens of divine favor. Here was a chosen band (nearly as large as Gideon's), thoroughly organized, well armored, in the midst of a growing people to be conquered for Christ, waiting for their leader to come and appoint them to their work. The church had been called into being by the imperative voice of public religious necessity. A leader was needed who could appreciate and was prepared to meet the intelligent demand of the situation. The new pastor brought to the new work many of those qualities urgently required — a truly honest purpose to honor God in his ministry, system and tact in general control, skill in appointing the right man to the right post, boldness and poignancy in preaching the Word especially against public errors and social sins, geniality and great activity in the pastoral work. His first sermon was on "The Heroism of Paul," an inspiring subject, the unction of which was never lost upon himself, to the end of his ministry. Rev. Joshua Leavitt preached the sermon at his installation, which occurred March 20, 1840. For more than twelve and a half years, Rev. Mr. Hanks toiled with unwearied patience and faithfulness. If in any one department of work his ministry was especially blessed, it was that which brought him into personal contact with all ages, classes and needs of men. As a pastor he was vigilant, sympathetic, when the case required, severe, sometimes caustic, in his rebuke. He identified himself with the children; they all loved him. He spent unnumbered hours instructing them; taught them the catechism, and required the proof-texts to be committed to memory. Although not a teacher of music, he instituted a Saturday afternoon singing-school, which many of our number recall with pleasure. The formation of the Kirk Street Church, June 13, 1845, and of the High Street Church, Jan. 22, 1846, as might be expected, checked to some degree the rapid growth of this church. To the last-named church, alone, we dismissed more than forty at a single meeting, among them prominent and influential men. But still the pastor pressed forward, untiring, buoyant, aggressive, consecrated. When he came to resign, Oct. 3, 1852, he could look back upon a pastorate of varied experiences and of blessed results. If numbers are a criterion of success, the first

twelve years of our history are harvest years for the church. Six hundred and twenty-seven joined the church; three hundred and fifty-seven by profession. This does not include the original members.

There are many of this assembly who well remember Sabbath morning, the fourteenth day of November, 1852; the preacher and the text are still fresh in your memories: "*Run, speak to this young man.*" It thrilled the whole congregation with emotion. On the following Sabbath, a meeting of the church was held, and on the next evening a meeting of the society. They agreed forthwith to follow out the suggestion of that text. They ran with all possible speed and spoke to the preacher about coming to be their pastor. He shrank from accepting the call, and declined without condition. But the impulse of that sermon was upon the people. Who was responsible for this condition of affairs, if not the preacher himself? He had become entangled in the web his own skill had wrought. On the third day of February, 1853, a second installation sermon was preached in this house by a brother of the new pastor, Rev. Wm. C. Foster. During eight and a half years, Rev. E. B. Foster preached the Gospel with eminent power and persuasiveness. His labors as a student were almost unparalleled; he toiled from morn till noon, from noon till twilight, from twilight till midnight. From Sabbath to Sabbath, he brought "*beaten oil*" into the sanctuary. He was instructed unto the kingdom of heaven, bringing forth out of his treasure, things new and old. It was his custom, in those days, to prepare four written discourses per week, two for each Sabbath, and two for weekly evening lectures. He kept pace with the pressing public questions of the day; preached upon many reformatory and social problems. He threw himself into this work with rare self-forgetfulness. He counted not his life dear unto him. There are some here who have sent for him at midnight, to come and administer consolation to the dying and the bereaved. Many have been the hours he has spent with those outside of his own parish, who have sought his ministrations. Truly could he say with Paul, "I seek not yours, but *you*." Completely prostrated by excessive toil, he was compelled to retire from the pastorate, July 23, 1861. His separation from his people caused universal regret. During these eight years, 225 joined the church, 95 by profession.

One year and two months elapsed prior to the choice of a new pastor. Rev. J. W. Backus was installed Sept. 24, 1862. Rev.

Dr. J. P. Gilliver, of Norwich, Conn., preached the sermon from the words: "I am not ashamed of the Gospel of Christ." The third pastor brought to his work a zealous, faithful spirit. His discourses are spoken of to this day as rich in thought, strong in material, forcible in expression, simple and direct in delivery. His sermon on "The Humanity of Christ" is still distinctly remembered.

As a pastor he was beloved by his people. He mingled with them upon terms of cordial but judicious familiarity — a friend of old and young. He attempted and carried through that very arduous branch of church work, the reconstruction of the list of members. During his brief ministry, forty-three united with the church; twenty-five on confession of Christ. One of the impressive scenes of that pastorate was the baptism of the eight children of Mr. and Mrs. Sturtevant. The church was unwilling to accept Rev. Mr. Backus' resignation, offered Feb. 21, 1866, as appears in the following resolution adopted by the church:

"*Resolved:* That our attachment to our pastor, and high appreciation of his ability and success, would make his separation from us a source of sincere regret; we therefore respectfully and earnestly request him to withdraw his resignation, and we pledge him our *co-operation, sympathy, and support.*"

The pastor thought it best to terminate his labors with this church. He carried with him the affectionate remembrance of his people.

Rev. Dr. Foster was recalled to minister to this flock, and was reinstalled May 16, 1866. From that time until Nov. 29, 1878, he held the office of pastor, although the continuity of his labors was broken from time to time by ill health. In November last, after a pastorate of twelve and a half years, by a vote of the church, he became pastor *emeritus*. The church recorded, in fitting terms, her lofty estimate of his able ministry, which embraces more than one half the history of the church.

During Dr. Foster's entire ministry of twenty-one years, six months, 403 persons united with the church; of this number 238 joined on profession of faith in Christ.

During these forty years the church has had upon its roll of members, 1324 persons. The number that confessed Christ for the first time at this altar is 622.

Sept. 8, 1875, a fourth pastor was installed as associate with Rev. Dr. Foster. He assumed the full work of the pastorate, when the senior pastor retired from active service.

The pastorates of this church have been divided, with one exception, by very short intervals of time. The aggregate of intervening months is only sixteen, out of the forty years. The average pastorate is ten years.

It is an interesting fact that these former pastors have been spared to continue their work so many years. It is a very remarkable fact that they are with us to-day. It will make this occasion doubly memorable to our church. If no other end were gained than this, to hear them all participate in a single morning service in this hallowed house of worship, we might well remember this occasion through life.

These finished pastorates are reminders of many joys and many sorrows. There are strong, peculiar links with each of these shepherds of the flock. Their love for you is stirred again, and yours for them is rekindled. They have entered your homes to unite some of you in the sacred bonds of marriage. Scores of this congregation have stood in this aisle, or been brought here in infancy, to receive the holy rite of baptism from the consecrated hand of one of these servants of Christ. Many of you have tasted for the first time the sacramental cup given you by one of these brethren, ministering in the name of Him, who said: "This do in remembrance of me." There are whole families here to whom many of the memories of the past are as vivid as the scenes of the present; as when your pastor crossed your threshold, with noiseless step and subdued voice, to supplicate grace for the dying and consolation for the afflicted, adapting his words to the nature of your loss — whether of husband or wife, parent or child. Can we forget to-day, that large company of the sick and suffering permanently imprisoned within their dwellings?

These forty pastoral years witness many triumphant, now completed lives of pain on earth. Could we hear them speak from their celestial home on this anniversary morn, would they not be saying to one of these servants of Christ: "I was hungry, and you fed me; I was sick, and you visited me"? Are there not hundreds within the gates, who will gladden the hearts of these pastors, by exclaiming at last: "You led my feet to Jesus; when I was in darkness you brought me to the light; when I was departing from the earth, your prayer for my salvation was answered"? To the undimmed vision of the redeemed in heaven to-day, these years are full of the goodness of God.

SABBATH SCHOOL.

An integral factor in the history of this church, from its origin, has been the Sabbath school. The anniversary of the afternoon will so fully commemorate the work of the school, that nothing is needed in this discourse by way of preparation for that occasion.

REVIVALS.

This church has been visited with powerful revivals. In 1842, only two years after the church was formed, the Spirit was poured out upon the people, continuing with unbroken interest for four months. It began at the fountain-head of the true revival — contrition of heart and confession of sin. Rev. Mr. Marsh assisted the pastor in his work. A preaching service was held every evening; prayer-meetings, every day; one Sabbath alone is a gauge of the great work accomplished; one hundred and ten united with the church, ninety-four on confession of Christ. Again, in 1857–58, the swelling revival-tide rose to the level of the church, which was shaken to its foundations. An early morning meeting, largely attended, was the order for each day. During this hour of prayer, the tradesman and the mechanic, stealing fifteen or thirty minutes from his business, would be found among those who were singing the songs of redeeming love. The pastor's report of those days is of thrilling interest. To hear the voices of fifteen and often twenty young converts, bearing testimony to Jesus' love, to witness the addition to the church of one hundred souls, the fruit of these two years of revival, is a foretaste of heavenly joys. Among the closing labors of Rev. Lyman Beecher, was a season of revival preaching in this house, embracing nearly two weeks. The labors of Mr. Potter in 1872, and of Mr. Vassar in 1874, are among the memorable reminiscences connected with our later revival history.

MUSIC.

The department of praise has been well sustained throughout these forty years. A ponderous but sonorous bass-viol was the instrument first in use. After passing through many vicissitudes, arising from the contingencies of divergent musical tastes, it finally gave way to an organ, the same which is now in use. It was first played by the pious and faithful Mitchell, who died young

while in the service. Then came one who spent six days of the week studying theology at Andover, and on the seventh he played the organ and led the choir in this church. It is just to him to say, especially at this hour of general discussion upon "Sabbath observance," that he always came to Lowell Saturday afternoon and returned to Andover Monday morning. Thirty years ago, Mr. Furber was heard from that end of the house; this evening, the Rev. Dr. Furber will be listened to from this portion of the house. A full choir has usually led the singing in this church, which has always believed in congregational singing. Under the efficient leadership of our present organist and chorister, Mr. Warren S. Foote, our singing is of a high order of merit, hearty, spontaneous and worshipful.

FINANCIAL HELPERS.

For many years the church and society were one organization; they are now separate. Days of pecuniary distress and forebodings have visited this people. But it has had generous, ready helpers. There are some present this morning, who have bridged many a financial gulf in the history of this church. They have summarily demonstrated how it is possible "to make both ends meet," in managing the finances of a church. The burden has often fallen upon a few, but they have borne it nobly, never hesitating to contribute of their means amply, yet without ostentation, when they saw this beloved Zion in need of their assistance.

The external relations of this church to the world of reform and missions, and the bearing of public themes of discussion upon the character and work of the church, unfold to us an historical panorama of events worthy of minute description. We must omit many interesting facts, and compress our available material into brief space.

A writer has said: "Do not interpret God by circumstances, but interpret all circumstances by what you know of God."

The discerning men who launched this church upon the sea of its future useful career, were students of circumstances interpreted by their love of God. Now, after forty years of noble work for the Master, this people may look back and study the fresh circumstances created by the divinely-appointed agency of the church for aggres-

sive effort, the true interpretation of which is, — "Immanuel — God with us."

This body of Christians early exhibited the characteristics of a *working* church. She has been aggressive, yet cautious; liberal, but uncompromising. She was opposed from the outset to all sensational methods of spreading the Gospel. This spirit has been always kept out of the pulpit. She has aimed to rest her work upon the great principles of the Bible persistently studied — the fundamental power of the truth faithfully brought before the mind of man. These pastors and this people have spurned clap-trap and parade, endeavoring to build here a church as enduring as the Rock of Ages.

REFORMS.

The true animus of this Christian body of men and women was early evoked by the spirit of the times in which its life began. It was the period of the anti-slavery reform. This church was at once recognized as a bold exponent of those principles. Many of the persons who united in its formation were induced to break their ties with the First and Appleton Street Churches, from motives fostered by the great uprising among their liberty-loving countrymen. They found, in the first pastor of the church, a staunch friend of this unpopular reform. Eminent among the courageous defenders of the rights of the negro, in this city, were members of this parish, — Dr. George Mansfield, Ethan Burnap, E. D. Leavitt, William S. Merrill, Chauncey L. Knapp and A. L. Brooks. No one stood more firmly upon his convictions of justice to all men than Mr. Brooks. The doorway of his dwelling was one entrance to the underground railway; he was the vigilant doorkeeper. These men were profoundly engaged in this righteous cause, from purely philanthropic principles. They longed, prayed, toiled, for that hour when every one living in our land, whether he be white or black, might breathe the air of universal liberty, and the soil of the *sons* be as the soil of the *fathers*:—

> "Slaves can not breathe in England; if their lungs
> Receive our air, that moment they are free;
> They touch our country, and their shackles fall."

Through the labors of these men and others, the church early wore the complexion of positiveness. She was ever outspoken, — radical. Her monthly concerts for missions were tinged with an anti-slavery spirit.

In the matter of temperance she was equally pronounced. No one could unite with this church without signing the pledge to abstain from the use of stimulants. In April, 1867, it was unanimously voted, that this church is opposed to licensing the sale of intoxicating liquors. Still later, May 21, 1876, a similar resolution, with more elaborate detail, was passed. It has been the frequent theme of all the pastors. The practical interest of the first pastor in this cause, the piercing arrows of his invective hurled against those who sold the vile poison, have given him an unfading reputation throughout the city. The second pastor preached more than a score of sermons upon the subject. May the church maintain the honor of her good name upon the great problems of social reform.

THE WAR OF THE REBELLION.

When the call to arms was sounded through these streets in 1861, the youth of John Street Church bravely responded. A single class in the Sabbath school made its offering of twenty-five heroic men. Upwards of forty joined the Union army. The following is a partial list of those who entered the Federal service from the church and Sabbath school:

Frank D. Atwood.
William Black.
William A. Boardman.
James G. Christie.
Henry H. Fletcher.
Warren H. Howe.
James M. Howe.
Edward B. Holt.
William H. Kimball.
Edmund R. Kittredge.
Gardner W. King.
Randolph C. Lord.
James Melvin.
William T. McAlpine.
Thomas D. McAlpine.
Eugene P. Muzzey.
George C. Osgood.
Charles P. Palmer.
George E. Pray.
George H. Richardson.
Charles H. Richardson.
Benjamin H. Robinson.
Fred P. Sanborn.
William H. Severance.
D. Brainard Tilton.
Henry M. Woodward.

None of this number were killed in battle. Twenty-two enlisted in the Massachusetts Sixth Regiment. After their service of nine months, all these brave soldiers returned in safety to their homes, not one of them injured during his term of enlistment. On the following Sabbath they were all in their former places in the school, as teachers or scholars.

MINISTRY AND MISSIONS.

There have entered the ministry from this church or Sabbath school:

Rev. Edw. A. Benner.
Rev. B. F. Doe.
Rev. A. P. Foster.
Rev. B. F. Leavitt.
Rev. George R. Leavitt.
Rev. H. H. Leavitt.
Rev. Roger R. Sargent.
Rev. Benjamin Southworth.
Rev. Robert Stuart.

Four of this number are now laboring in western fields. One is a missionary in Japan.

Mrs. Harriet Newell Wheeler was for many years a faithful colaborer with her husband (Rev. C. H. Wheeler) in mission work in Turkey. Mrs. Elizabeth Sanborn Newton is identified with home missionary work in Illinois; Mrs. Lydia Hall Graffam and Miss Laura E. Tilton, with the work among the Choctaws. Miss Sarah Woodworth labored among the Freedmen.

PUBLICATIONS.

Nearly ninety publications are known to have been issued by the pastors and members of this church, in some cases at the request of the church. About thirty sermons and addresses were given to the press by the pastor *emeritus*.

EDUCATION.

Between thirty and fifty members of this parish have been engaged in the work of instructing the young in public and private schools. Among them let me not forget to speak of Mrs. David T. Kimball.

CHARITIES.

The last item demanding notice is benevolent gifts. The church has aided with a marked degree of liberality the great variety of charitable institutions, and especially the established societies for home and foreign missionary work. As nearly as can be estimated, the church has given more than $25,000 to the cause of Christ, at home and abroad. This does not include the amount contributed by the Ladies' Benevolent Society, nor by the Sabbath school.

Our lives are inseparable from the cherished past. Others have labored; day by day we are entering into their labors. One soweth, and another reapeth. God has sent many of us to reap that whereon we have bestowed no labor. We are still living on the fruits garnered in former years, on the grain that has matured from the seed planted twenty, thirty, and forty years ago. Is this all? Will the momentum which this church gathered in its early days, carry it down the ages with unchecked speed? My brother, my sister, God requireth of you that which is past. We are under bonds to keep it sacred and inviolate.

We call this hallowed ground!

"What 's hallowed ground? 'T is what gives birth
To sacred thoughts in souls of worth!
Peace! independence! truth! go forth,
Earth's compass round;
And your high priesthood shall make earth
All hallowed ground."

Will these forces spread unbidden? No. They go as you and I carry them. They are vital with impression upon others, as you and I are impressed by them. Let us guard zealously the eternal verities of the Word of God. Let us be living witnesses for Christ. Let us take courage and hold to the truth our fathers loved. Let this anniversary occasion quicken us to more aggressive labors, and to brighter hopes. Let us faithfully perpetuate these hallowed memories for future generations.

Address of Reminiscence.

By Rev. E. B. Foster, D. D.

In coming to Lowell from Pelham, N. H., I was led, as it seemed to me, by providential indications. On the first Sabbath of October, 1852, I had agreed upon an exchange of pulpits with Rev. Dr. Child, of the First Church in this city. A great rain was falling on the morning of that day. As the same horse was to convey us both to our respective places of labor, and as I was suffering from influenza and hoarseness, I thought it not wise to sally forth. The exchange took place on the last Sabbath of the month. Two days previous, Daniel Webster died, and on the Sabbath lay in his shroud. The event was referred to in nearly every pulpit in the land, with emotion everywhere, with tearful emotion throughout New England. I stopped with Hon. Linus Child, and some words of mine, I know not what, touched his great heart and his great mind. It was through his recommendation that I was introduced to the John Street pulpit. When the Committee came to urge me to accept the call, he was with them. I recollect most vividly the reasons urged by him, and by Hon. Joseph White, Dr. Allen, A. L. Brooks, Deacon Bancroft, Rufus Rogers, and Jehiel Todd, as to the relations of this church to the city; as to the smiles of God upon its history, as to the character of helpers in the church and congregation; as to the temporary abode here of youth from other States, and their swift flight, like migratory birds, all over the land, carrying elsewhere, for the blessing of many circles and of many generations, treasures of truth and knowledge, of piety and virtue, here acquired. I have always felt that the rain-storm, and the death of the great statesman, and the friendly interest of Mr. Child — events of which I had no anticipation, and over which I had no control — were the pivotal hinges, on which the whole question of my pastoral relations at that time depended.

I am reminded, in review of the past, of the ministers with whom I have been associated in counsel and in toil, and whom I remember with profound gratitude and esteem. I mention those who are deceased, — Dr. Bouton of Concord, N. H., Dr. Burnham of Pembroke, N. H., Dr. Day of Hollis, N. H., Dr. Swain of Providence, Dr. Davis of Westfield, Rev. Messrs. Hosford of Haverhill, Coggin of Tewksbury, Drummond of Springfield, Parker of Derry, Snow of Lawrence, Rev. Horace James, and Rev. Drs. Blanchard, Child, and Cleaveland of this city. I have been immeasurably helped by their instructions and criticisms, by their kindness and piety, by their power to present the truth of God. Permit me one word of testimony with regard to Rev. Dr. Blanchard, so early, so long, so distinguished a laborer in promoting the cause of Christ in this community. It was said of Rufus Choate, that he had four qualities, which in their proportion and combination were probably unprecedented in this country, — logic, learning, emotion, imagination. I think Dr. Blanchard had these four qualities in unusual degree. If you add two other excellencies, equally marked in his life, — the power of winning visitation, and the power of Gospel faith, — you have a servant of God like Bunyan's Greatheart, a true, Christian guide. The stamp of his refinement, scholarship, and genius, of the grandeur of his aims, of the far-reaching discernment of his mind, of the loveliness of his character, will be upon this city and its institutions as long as time shall last. I desire to say of one living clergyman, Rev. Owen Street, with whom I have been longer associated than with any other minister, living or dead, that I know of no interruption or break in our sympathy of opinions from the beginning. I thank God for this, and for the great usefulness of this dear brother, counsellor, and friend.

Words are feeble to express my sense of indebtedness to the two predecessors of my ministry here, — the one of my first pastorate, the other of my second. The first was bold as a lion, energetic, progressive, unwearied in work. If there was any Baal of idol worship, any Dagon of the Philistines, any Ahab of cruelty and oppression, any Agag of the heathen, he was sure to hew him in pieces before the Lord. My other predecessor was rich in thought, powerful in argument, gifted in persuasion. So pure was he in life, so sound in doctrine, so faithful in every duty, that he left an indelible impression on the church and congregation. Through all the difficulties and toils of my ministry, through its joys as well as sorrows, I have been greatly quickened and cheered, as I have

attempted to follow on in the luminous pathway of these honored brethren.

My heart goes out to the deacons of this church. Thirteen of them I have known and labored with personally. Four of them are now dead, five of them out of office living, four of them now in office, all of them faithful, prayerful, earnest servants of Christ. We have still the influence abiding with us of Deacons Wetherbee, Allen, Bancroft, Woodward. They are in heaven, but their prayers are as precious odors in golden vials, before the throne; their memory is as the sunlight, shining on mountain-tops, after the orb of day has gone down. Deacons Kimball, Woodworth, Pray, Crosby, Thompson, three still in our church, two at the West, are not moved simply by the obligations of office to serve Christ. The whole spontaneity of the soul is awakened. Mind, heart, will, hand, tongue, pen, substance, all are given to the work of the Lord. The deacons now in harness, Wing, Benner, Osgood, Morey, fall not behind the others, and the pastor, who now has their service, himself dwelling on the mount, has his strength renewed by the prayers of these men, who tarry by his side to hold up his hands. We have found a great spiritual benefit from the appointment of deaconesses. Their work is unostentatious, their influence often silent as the dew, but more powerful than thunders or storms.

I should be glad to speak with more particularity of incident and reflection than is now possible, of the work of the Sabbath school, and of the faithfulness of its superintendents, past and present. Their labors have been simply indefatigable. Prayers, and thanks, and love, and esteem, are the smallest compensation we can offer for such gratuitous service. From four of these men, Dr. Nathan Allen, Hon. George Stevens, Mr. Robert L. Read, Mr. Ezra B. Adams, you have heard to-day, — one of them known widely in the land, and even in other lands; another recognized as a power in the city and the State; all of them eminent for wisdom, for executive talent, for aptness to teach, for consecration to Christ.

I must refer to one other of these superintendents (often spoken of to-day in terms of high regard), Mr. A. L. Brooks. I owe to him the warmest acknowledgments. Such were his tenderness and sympathy towards me, such the kindness of his appreciation, such the efficiency of his help and the constancy of his love, that, like the prayers of my mother in childhood, of my father in youth, of the bosom companion of my college life, his tones, his counsels, his

noble acts, will abide with me when other recollections fade. He had, in a remarkable degree, the enthusiasm of humanity.

> "Abou Ben Adhem (may his tribe increase)
> Awoke one morn from a deep sleep of peace,"

because the angel of the heavenly mercy had written down his name as one that loved his fellow-men. Mr. Brooks belonged to that tribe. I can not doubt that often, in his chamber of meditation, where he rested from his great toils, where he planned his great benevolences, where he humbled himself before God, where he fell into dreams, the antepast of Heaven, the angel often came to him with "a great wakening light," — the light of truth and hope, the light of prophetic anticipation, the light which shines from heavenly communion, and from loving, holy deeds. Mr. Brooks did not allow his right hand and his left to hold converse together upon their generous acts, and much of his liberality was unknown to the world. But we know that he gave largely for the support of Oberlin College, for other colleges, for the salary of Rev. Dr. Finney, for the emancipatien of the slave and the education of the freedmen, for the deliverance of the drunkard, for the uplifting of the degraded, for the salvation of the heathen. And what is more than gifts and professions, the spirit of charity, the power of prayer, accompanied his donations.

In connection with the officers of the church and the Sunday school, I must not forget the place of the Bible class and its leaders. Two men, its teachers for nearly thirty years, are here to-night. Bro. E. G. Richardson is still with us, and laboring with the earnestness of his intense nature, and of his great love to Christ. For ten years or more, Hon. Joseph White gathered in this audience-room, every Sabbath, sixty or seventy or eighty men and women, and opened to them the Scriptures. With a singular reach of insight into principles of truth, duty, and salvation, with rare historical, geographical, theological knowledge, with great fertility of thought and richness of argument and illustration, he led this company of mature and strong minds heavenward. I have heard of Bible classes becoming infidel, because their teacher could not dispel their doubts, nor answer their cavils. The Bible is its own argument, and a candid student is as little likely to be plunged into scepticism by reading it, as a bird is to be plunged against a rock, because the wind blows free. If there was an honest doubter

in this congregation twenty years ago, or a puzzled inquirer, seeking truly after the solution of difficulties, I think one season's course in Mr. White's class would have cured him, under God, of infidelity, of mental bewilderment, of indifference, of impenitence.

Did time permit, I should be glad to refer, more in detail, to the mothers of our Israel and the daughters of our Zion, now deceased. I have written down the names of thirty-seven, — names like Mrs. Homer Bartlett, Mrs. Dr. Fox, Mrs. Sarah H. Allen, Mrs. Henry Smith, Miss Dorothy Maynard, — and often in my meditations do I review the list, with thanksgivings to God, and with memories of gratitude and joy. They were self-distrustful, and even timid, but refined, gentle, thoughtful, instructed. Disinterested in their benevolence, unwearied in their labors, with intuitive sagacity discerning the wisest methods of action, they were true ministerial helpers. Their lives of saintly beauty, their words of persuasiveness, their influence of ever-extending power, their spirituality and faith and prayer, formed, as I never doubted, one of the chief agencies by which my own prayers were to find access to God, one of the main channels by which blessings were to come down from heaven to the congregation.

Let me express the deep sorrow of my heart awakened by the death of young men. Fourteen of them, taken away in the brightness of early promise, hopes unfulfilled, plans baffled, loving friends well-nigh heart-broken, are on my record, — some of them swept off in a moment by disaster and by swift disease; some of them dying with a heavenly charm belonging to their character, a celestial halo of light, of hope, of victory, of sweet tranquillity, around their head. My first sermon from this pulpit (as you have heard to-day) was from the text: "Run, speak to this young man." I have endeavored, for twenty-one years, from month to month, from week to week, to carry out the spirit of this text. I have preached, in seven separate courses, containing from ten to fifteen sermons each, at least one hundred discourses specially addressed to youth, prepared with careful elaboration, with intensity of thought, often with gushing tears. Some testimonies have come to me encouraging the hope that these sermons were not without fruit. I will not repeat them here.

I can not refrain from allusion to deaths of little children, like the beautiful and sainted daughter of our brother Carter, of brother Ames, of Mr. Marshall Clough; like the infant children of Deacon Woodworth, of Dr. Osgood, of Deacon Morey, of Mr. George M.

Elliott. They were blossoming flowers of intellectual and moral beauty, too delicate and tender for the frigid atmosphere of earth. They are transplanted to the Paradise of God above, where no malarial airs can blight their life, where no cold winds can chill their fragrance, where no dark storms can destroy their promise. Their parents, walking in the assurance of Christ's love, and in the hope of a glorious immortality, will yet again clasp their children in their arms, thanking God for deep pangs of earthly affliction, as well as for countless joys.

I would be glad to describe the power of our prayer meetings,—wherein it consists; by whom sustained; with what results. But I can only say that there has been exercised in this church a speaking talent, and a praying talent, and a devotion correspondent to the talent, such as often to lift my soul as on wings. If this fidelity shall continue in the future as in the past, and I doubt not it will, those who are willing to attend may be sure they will sit "in heavenly places in Christ Jesus."

For eighteen years of my ministry here, until the failure of my health, I maintained a weekly inquiry meeting, at which were usually present from four to ten or fifteen persons, anxiously seeking to know the way of eternal life. After conversation with each individual, with careful instruction and tender entreaty, after prayers with them, tearful and importunate, I have risen from my knees, and made to them one final appeal: "Are you not in the valley of decision? Is not this the auspicious hour for surrendering the heart to Christ?" With what a thrill of unspeakable joy, with what gratitude to God, have I heard the frequent response from one to another: "I am resolved; I will be a Christian."

I am thankful and glad that I can state that the relations of this church and parish have always been harmonious. Here are men, not members of the church, of noble aspirations and aims, who are sustaining the institutions of religion; who are educating their children for the service of Christ; who are wise in counsel with regard to our finances, our securities, and many of the methods of sacred action; who are sending out truth and salvation, on the wings of the wind, to the ends of the earth; who are inquiring: "What shall we do to be saved?" We lay our thanks at their feet. We trust them for their fidelity, their love, their stainless probity, their large generosity, their intellectual acumen. We could not prosper without them. You will pardon me if I do not rehearse the list of worthy names.

I must close. It is related of Gen. Winfield Scott, at the battle of Lundy's Lane, that in the midst of the conflict he was wounded —that after that, with his arms and neck and breast all bathed in gore, he rode up to a group of athletic, brave young men (a portion of them his staff), and said to them: "I am weak and faint with loss of blood; I request one of these vigorous young men to mount my horse before me, and allow me to cling to him for support, while we ride forward once more to encourage the army, and complete the victory begun." One of these young men, valiant and strong, obeyed the request. General Scott put his arms around him, and they plunged again into the battle. Three years ago I endeavored to secure, and through the favor of God, through the generosity of this people, through the consecration of my beloved young brother to a great work, I did secure a wise, strong, sympathetic soldier, ardent in his love to the cause, and in his devotion to the church, to hold me up. He has nobly done it thus far, but he could not do it longer, and no one could. Wounded, and faint, and fallen, I lie before this church, and there, in all human probability, I must lie till the end shall come.

Sketch of the Sabbath School.

By George Stevens.

The first Bible class in Lowell was organized in the winter of 1823-4, and held its sessions in the house of William Davidson, on the Merrimack Corporation. We may presume that he was the originator and teacher, as the other members, at first, were women only. This Bible class was greatly prospered.

In the summer of 1823, the Merrimack Manufacturing Company had built a school-house two stories high, on the lot next westerly of the lot about where the Green School-house now stands. The lower story was designed for common day schools, and the upper story for public religious worship.

On the sixth day of March, 1824, Rev. Theodore Edson came into town, having been hired by the Merrimack Company to conduct religious worship in the upper story of the school-house above named. Rev. Mr. Edson, learning from Mr. Davidson that there was a Bible class in existence, invited him personally to come, and bring other members of his Bible class to assist him (Mr. Edson) in forming a Sabbath school. To this invitation, Mr. Davidson and many members of his Bible class yielded a glad acceptance.

Thus was formed the first Sabbath school in Lowell. This was called a union Sabbath school, and continued and prospered until Feb. 21, 1828, when the First Congregational Church organized a Sabbath school at its own house of worship.

This seems to have been the beginning of Sabbath schools in Lowell, and Dea. William Davidson is probably entitled to be considered the *pioneer* in the cause.

THE JOHN STREET SABBATH SCHOOL.

On the twenty-eighth day of March, 1839, the volunteers from the First Church and the Appleton Street Church, who had left their respective churches for the purpose of organizing the John Street Church, met in convention, in the vestry of the First Church, pursuant to an adjournment at a previous meeting, and among other measures adopted towards the establishment of the new church, determined to form a Sabbath school, whose first session should be held on the first Sunday on which the first religious services were to be had by the new congregation. Selwin Bancroft was chosen superintendent.

Previous to this, the old city hall had been secured as a place of worship, until the new church, then in contemplation, should be built. A preacher, the Rev. William I. Budington, had been engaged for six months, who was to commence his labors on the first Sunday in April. It was determined to hold the first session of the school upon this Sunday.

The Sabbath school was to consist of two departments, the adult and juvenile. Miss Philena Farr was chosen the "conductor" of the juvenile department.

The Sabbath school, thus organized, accordingly held its first session in the city hall, on the first Sunday in April, 1839, being the first day on which public worship was had by the new congregation. The Sabbath school, in its organization, thus antedates the church about one month.

This session of the school, according to a vote, was held at 9 o'clock in the morning. There were present three hundred and eighty scholars, divided into forty-five classes, and, together with the forty-five teachers and the officers, constituted a school of four hundred and twenty-seven members.

The names of the teachers present at this first session of the school, may properly be recorded. They are—

Otis L. Allen.
Caroline Bonney.
Amanda S. Burnap.
Ethan Burnap.
Alvah Blaisdell.
Mary A. Baker.
Dea. Seth Chellis.
S. F. Dearborn.
Edward Fowle.
Samuel Fay, Jr.
Dea. Ephraim Fiske.
Miss Fuller.
Julia A. Gilman.
Emerson Gardiner.
Miss L. Heald.
Thomas H. Hutchinson.

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Henry C. Johnson.	Timothy P. Putnam.
Thomas J. Knowles.	Henry P. Sweetser.
Isaac W. Ladd.	Miss Nancy Sweetser.
William B. Ladd.	Brooks Shattuck.
Ellen S. Lovering.	Dr. Benjamin Skelton.
T. L. P. Lamson.	Jesse Stiles.
Mrs. T. L. P. Lamson.	William Taylor.
Erasmus D. Leavitt.	John Tuttle.
William S. Merrill.	Amos Upton.
George W. Merrill.	James Upton.
Dr. George Mansfield.	Dea. Hananiah Whitney.
Samuel McLanathan.	Miss Tabitha S. Wells.
George Matoon.	Jacob A. Woodward.
Miss Priest (now Mrs. Jas. Lawton).	Irene Wyman.

Upon the organization of the church, May 9, 1839, the Sabbath school came under the control of the church, and upon the fifteenth day of the same May, the church, among other officers, chose Selwin Bancroft superintendent of the Sabbath school, and, by appointment of the superintendent, Miss Philena Farr was retained as conductor of the juvenile or infant school.

Since the establishment of the church, the Sabbath school has ever been sustained, under the control of the church, and under the management of a superintendent, annually chosen by the church. There have always been two departments, an adult and juvenile; and for most of the time there has been a Bible class, in a separate room, and for a part of the time, a class of quite young children, known as the infant class. The superintendent has had the appointment of a conductor of the juvenile department, and of all the subordinate officers.

The superintendents of the school have been as follows:

From 1839 to 1849	Dea. Selwin Bancroft.
" 1849 " 1850	Artemas L. Brooks.
" 1850 " 1859	Dr. Nathan Allen.
" 1859 " 1861	Dea. Otis L. Allen.
" 1861 " 1865	George Stevens.
" 1865 " 1867	Ezra B. Adams.
" 1867 " 1868	Artemas L. Brooks.
" 1868 " 1874	George Stevens.
" 1874 " 1879	Robert L. Read.
" 1879	George Stevens.

In the early history of the school, for several years the numbers were quite large. The city was growing rapidly. Young people

from all parts of New England and bordering States, assembled here in large numbers to find employment, and thronged our churches and Sabbath schools. The average annual attendance of our school, so far as can be ascertained, has been as follows:

Years.	Numbers.	Years.	Numbers.	Years.	Numbers.	Years.	Numbers.
1839	300	1849	240	1859	...	1869	251
1840	420	1850	233	1860	...	1870	251
1841	390	1851	226	1861	215	1871	205
1842	600	1852	237	1862	222	1872	235
1843	520	1853	257	1863	215	1873	210
1844	450	1854	264	1864	213	1874	175
1845	422	1855	283	1865	207	1875	186
1846	240	1856	282	1866	235	1876	180
1847	302	1857	306	1867	212	1877	165
1848	230	1858	...	1868	210	1878	152

Of the superintendents of the school, Dea. Selwin Bancroft, Dea. Otis L. Allen and Artemas L. Brooks are dead; the others are all now living, and all residing in Lowell. A brief sketch of the lives of those who are dead would seem to be proper, that the school may know what sort of men have led it.

Deacon Bancroft was born in Warwick, Mass., Sept. 19, 1805. His only education was in the schools of his native town. In 1822, at the age of seventeen years, he left his home, and went to Medway, where he was employed in a manufacturing establishment. From Medway, he went to Stowe, Mass., and in 1826, he came to Lowell. He had the example and training of a Christian mother from childhood, and his mind was early favorably disposed towards the reception of religious truth. Before the organization of any Congregational Church in Lowell, he worked at the "Navy Yard," so called, and attended religious worship at the old meeting-house in Dracut. He became a member of the First Congregational Church, in this city, May 27, 1827. In January, 1829, he joined Rev. Mr. Merrill's

church, in Dracut. In January, 1831, soon after the organization of Appleton Street Church, — now the Eliot Church, — which was organized by a colony of volunteers from the First Church, in 1830, he became a member, as one of the volunteers, of that church. In 1839, with others from the Appleton Street Church, and from the First Church, he again colonized, and assisted in organizing our own, the John Street Church, of which he became a member.

Many years before his death, he was in trade as a grocer. He repeatedly served as a member of our municipal government. He was twice married, and his second wife is still with us, and a member of our church and school. Deacon Bancroft passed among us as an eminently pious and holy man; one who adorned, by a godly and devout life, the office of deacon. He was a man of good mental capacity; intelligent and earnest in the discharge of Christian duty; and during his whole life in Lowell, exerted a wide influence in support of the church and Christian institutions. In the early history of our city, he was a prominent man, and in the church and municipal affairs, was a leader in all that makes a city *peaceable, orderly, and strong.*

Artemas L. Brooks, our second superintendent, was a native of the town of Groton, in the County of Grafton, in the State of New Hampshire, where he was born Sept. 20, 1803, just two years before Deacon Bancroft. He was of stock that originally went from Massachusetts, and from our own Middlesex County. He was educated in the schools of his native town, and for a short time attended Pembroke Academy. He came to Lowell in 1832, and for a while worked as a carpenter, but afterwards entered into the business of manufacturing and selling lumber, which grew into a very large and extensive business, and so continued until his death.

His parents were Christian people, and gave him a religious training, but he was not personally a religious man until about the time of joining the Appleton Street Church, in 1836. He remained in the Appleton Street Church until 1842, when he transferred his membership to this church, in which he continued until his death. He first had his attention drawn to the necessity of a personal submission to God, by the Rev. Mr. Burnap of the Appleton Street Church. He was a teacher in the Sabbath school at Appleton Street; and afterwards in this school, all the time when not superintendent, until his final sickness. For twenty-five years or more, he was at the head of a large and prosperous class, composed

of active young men — the leading class of young men in the school. In this sphere of work, he took wonderful delight; and in it he has had few superiors. His manly, noble presence; his brave, honest, generous heart, full of all manly, high, holy, and honorable aspirations; his ever-abounding hope and implicit faith in the final triumph of truth and justice; his rugged training, and wonderful success in business, which carried him on from the beginning of a journeyman carpenter, dependent upon his daily earnings, to the position of a leading business man in our city, — all combined to fit him for a teacher and leader of young men. No young man ever came in contact with him, whom he did not lift and encourage, and who did not learn to respect and love him. The work of his life was excessive, and told upon him, by a partial paralysis of the brain, for some months before his death. He filled many offices in the city, and was a member of the Massachusetts House of Representatives for two years. He was a good, brave, noble, generous man, and will long be remembered among us for his good deeds and charity, which still linger behind him. He died in Lowell, July 3, 1878.

Deacon Allen was born in Mansfield, Mass., Nov. 19, 1810. He received his education in the schools of his native town, and in Wrentham. He came to Lowell in September, 1832, at the age of twenty-two years. He was engaged in mercantile business, in which he continued until the close of life. He died Aug. 29, 1862. Upon coming to Lowell in 1832, he became a member of the First Church, of which Dr. Amos Blanchard was then pastor. He came into this church, as one of the volunteers at its organization, and at the first session of the Sabbath school in the old city hall, he was one of the teachers, and so continued, when he was not superintendent, until his last sickness. He was the first treasurer of the church, and one of the first prudential committee, and took a leading part in its organization.

The John Street Sabbath school was not the first one of which he had charge. When not more than sixteen years of age, he became much interested in the neglected condition of the children whose parents were operatives in a factory near his home. Though not himself a Christian at that time, he pitied them, and gathered them into a Sabbath school, which, with the assistance of his younger sisters, he carried on for some time. All who knew Deacon Allen will see in this remarkably noble, manly act of the boy of sixteen, the type of the man as he was in Lowell, during his entire life among us.

In 1877, the school received a legacy from Mrs. Sarah C. Kershaw, of two hundred dollars — its first and only donation. This legacy has been duly invested, and will permanently remain as an investment, and be called "The Kershaw Fund," the income of which will be appropriated to the use of the school. The character and noble generosity of Mrs. Kershaw are such as to demand a sketch of her life, to be preserved, which is herewith given.

Mrs. Sarah C. Kershaw was born in Campton, N. H., Aug. 24 1828. She was the daughter of Pelatiah C. and Lois Blaisdell. Her father was a farmer. At the age of sixteen she left her home to work, manifesting a strong desire to be self-dependent and earn her own living. Suitable and profitable employment was not easily obtained by a young woman in the vicinity of her home. She had heard of Lowell, its mills, and of the wages which industrious young women could there earn. In 1845, she came to Lowell, entered the mill, and from that time until a few weeks before her death, June 26, 1877, with the exception of short occasional intervals taken for rest, she led the life of a Lowell factory-girl, which apparently constituted her earthly experience to the end of life. But in all her years of hard labor and unceasing toil, she possessed a character marked by great independence, perseverance, self-control, and devotion to duty. In 1855, she married Royal A. Bennett. He was then in failing health, and in a short time his health became so feeble, that she had the entire responsibility of supporting herself by daily toil, and nursing him, and providing him with medicine and medical attendance. He died, and she then found herself in debt largely, and in feeble health. As soon as health permitted, she returned again to life in the mill, and toiled on to lift the load of debt, and obtain daily support. Through long years she never faltered, wavered, or complained. Her faith in God taught her that everything was ordered for the best. In 1865, she married James W. Kershaw, but only a second time to nurse a sick and dying husband through months, until she laid him in the grave, in 1866. After the death of her second husband, she continued her labor in the mill, pursued the strictest economy, and seems, solemnly and deliberately, to have dedicated her entire earnings, as they should accumulate, dollar by dollar, to the building up of God's kingdom. For about eleven years more she toiled, and, in 1877, upon her death, a will was found, by which she gave liberally to her friends, bequeathed two hundred dollars to our Sabbath school,

three hundred dollars to our church, and six hundred dollars to the Home Missionary Society; bequeathing in all more than fifteen hundred dollars. This is the first donation of which our school has been the recipient.

Her life teaches us that true heroism is by our own firesides; that it is the offspring of Christianity. This fund should be a memorial fund, to be forever kept as precious as if each dollar of it were the price of blood. Fact is stranger than fiction. Can any romance teach us a lesson like the life of Sarah C. Kershaw?

The date of the commencement of the Sabbath school library is uncertain, but it was in existence previous to 1844, and has been ever since maintained, the church annually appropriating funds for its support. Since 1875, the school has freely supplied money for its maintenance, and it has much improved in the number and character of the books. It now numbers more than seven hundred volumes.

In 1862, a secretary of the school was appointed, since which time, a careful record of the proceedings and attendance of the school has been kept and preserved. The secretaries have been Daniel C. Eaton, David Chase, George H. Richardson and Miss Carrie Morey. The conductors of the juvenile department have been Philena Farr, Ezra B. Adams, Dea. George C. Osgood, George H. Richardson and Artemas B. Woodworth.

The missionary work among the poor has been, during the entire history of the school, prosecuted to a greater or less extent. In 1868, the school voted to employ a woman to devote her entire time to the work, who was to receive a fixed salary for her services. Under this arrangement, Miss Lowrie, now Mrs. Dea. George C. Osgood, was employed for about two years. Upon her resignation, Miss Harriet Gray, now Mrs. Barnes, was appointed to the place, and continued the work for nearly two years more. This work was highly successful. Many were added to our numbers, and whole families were brought to attend church.

During the entire history of the school, it has been largely composed of adults, and has always had a fair proportion of the older members of the congregation. On an average, about two-thirds of the attendance has been in the adult department. The leading members of the church have always been active members of the Sabbath school.

Singing by the children was introduced in 1842, by the Rev. Stedman W. Hanks, then pastor of the church, who was ever active in the school, and especially devoted to the training of the children. Juvenile singing-books were provided, and have since ever been kept in the school, and songs by the children have ever been one of its most interesting and profitable exercises.

Penny collections on each Sabbath were commenced in 1861, and have been continued since. Monthly concerts were established at the very beginning of the school in 1839, and have ever formed a prominent means of retaining an interest in the school, and of instruction to the children. Teachers' meetings have been held intermittently, and during a large portion of the time.

The adult department has always held its sessions, since the erection of the church building, in the large vestry; the juvenile in the smaller vestry, and the Bible class in the audience-room upstairs. In 1879, the large vestry was divided by a sliding partition, the adult department taking the northerly division, and the juvenile the southerly.

The teachers of the Bible class have been Dea. Seth Chellis, Homer Bartlett, Joseph White, Daniel P. Galloupe and Elbridge G. Richardson.

Our Sabbath school has marched *pari passu* with the church, under its watchful care and control, and in all times of revivals has yielded a rich harvest to be garnered in the church. It has been rich in active, religious, earnest men and women, as has been the especial method by which the church has instructed its own members and trained its children. The pastors have ever been its best friends and most earnest supporters.

It is within the limits of truth to say that for the forty years of its existence it has instructed four thousand persons, and had more or less influence in moulding their characters and destinies. Its influence has always been in favor of thorough Biblical instruction, and of what is known as evangelical doctrine. Its founders were strong men, and gave it in its origin a right direction, from which it has not swerved.

LETTERS.

FROM REV. DR. BUDINGTON.

BROOKLYN, N. Y., May 7, 1879.

REVEREND AND DEAR SIR:—

Your courteous and interesting letter of the 5th inst. reached me yesterday, and filled me with strong desires to accept your invitation, and be present with you on the approaching anniversary.

I can not realize that forty years have elapsed since I ministered to the congregation assembling in the City Hall, and beginning the history of the John Street Congregational Church; but the lapse of time has not effaced from my mind the memory of the noble men and women who began that hopeful and Christian enterprise, nor the sympathizing pastors of the older churches, who welcomed the new organization.

How gladly I should meet those who remain, to talk over those early days, and make mention of the goodness of God in subsequent days!

I find, however, that it will not be in my power to leave home at present, and I must therefore decline the cordial invitation you have extended to me, with many thanks that you have thus remembered me, and with the expression of the hope that the Great Head of the church may preside at your expected gatherings, and leave a rich blessing in all your hearts.

Accept, also, my own best wishes for you personally, that God may long preserve and bless you in the ministry of His grace among the people of your ordination vows. Present my Christian salutations to the pastor and the officers of the church, and believe me,

Fraternally yours,

WILLIAM IVES BUDINGTON.

THE REV. J. B. SEABURY.

FROM REV. A. P. FOSTER.

JERSEY CITY, N. J., April 9, 1879.

MY DEAR BROTHER SEABURY:—

Many thanks for your kind invitation to be present at the fortieth anniversary of the organization of John Street Church. It would give me great pleasure to accept the invitation. I shall ever have a tender love for the church of which I was permitted to become a member, in those early days when I first tremblingly hoped I had found my Lord. And, since those happy days of boyhood, when John Street brethren like Mr. Brooks and William Colcord, now both gone to their rest, and Judge Stevens, still, happily, a pillar in the church, were my teachers in the Sabbath school, I have been grateful for influences on my mind and heart, which I hope abide with me still.

Nor can I ever forget the constant kindness of the John Street people to my father,—that they welcomed him to them a second time, that, in his feebleness of health, they gave him long and repeated vacations, and that, when it finally became evident he could no longer serve them as their pastor, they voted so heartily, and with such appreciative words, to continue him as pastor *emeritus*.

I love John Street Church, and I would gladly be with them on the occasion referred to; other duties, however, prevent, and I must therefore decline your kind invitation.

Please present my heartiest congratulations to the church on the completion of forty years of so much blessing to others, and credit to themselves. As ever,

Yours sincerely,

ADDISON P. FOSTER.

FROM REV. B. F. DOE.

RIPON, WIS., April 14, 1879.

TO THE JOHN ST. CONGREGATIONAL CHURCH, Lowell, Mass.,

Greeting:

Dearly Beloved—It would give me great pleasure to be present with you, and to share in the commemorative services of your fortieth anniversary; but this is quite impossible. I gladly avail myself of the next best thing, and send you a few written words of salutation and reminiscence, and shall certainly be with you in spirit.

A local church of Christ has a kind of sacred personality, an organic life and history, a name and a place, and is entrusted with solemn responsibilities.

We look upon the infant child with tender compassion because of its weakness, but put upon it *infinite value* because of what it may yet become, its capacity for growth and immortal life.

And so we look upon the young church in its pioneer struggles, but we think of what she may yet become, not only strong in numbers and wealth, but the embodiment of great moral power, Christian influences, divine experiences, and human helps; a Christian school for training the young for responsible positions in life, and a Christian home for the nurture of all good faith, and love, and beauty of spirit, and heavenly graces; an earnest and pledge of the blessed and glorious home above.

My first introduction to John Street Church I now regard as the turning point of my life. Coming from a Vermont farm, young, inexperienced, a stranger in a strange city, I needed the kind word and helping hand of some trustworthy friend. In due time I found such, a member of John Street Church. He knew I was on a dangerous track, having been lured with many other young men to an attractive place of infidel teachings. By kind invitation and urgency even, I agreed to meet him the next Sabbath morning at the corner of Merrimack and John Streets, to attend church with him. I was entirely unacquainted with that establishment, did not even know the minister by sight. But the turning of that corner held in it vastly more than I then knew.

I sat in pew No. 11. This must have been thirty-five years ago, or more. I was in doubt whether I should be caught there again, as I had contracted a dislike to an Orthodox, or as we young fellows called it, a hell-fire church. But the minister somehow knew that I

was there, and looked me up during the week, coming to my place of labor on the Wentworth building, to my great surprise. We had a pleasant talk together. He tried his hand at my work, but unfortunately struck the wrong nail, and said he believed he could preach better than he could lath. I wondered how such a thin-faced man could keep from swearing, as the blood ran freely. Said he hoped to see me at church next Sunday, and wished that I would go into the Sunday school.

After he left, my private meditation was, if an Orthodox preacher cares enough about me to visit me during the week at my place of labor, I will go on Sunday where he performs, but won't try my hand at preaching.

I went, sat in the same pew, went into the Sunday school (Dea. Selwin Bancroft was the dignified superintendent at that time), was put into Deacon Lovejoy's Bible class for young men, in the corner, had a hard tussle with him over something in the book of Romans, but as I thought I beat, I was quite satisfied, and regarded him as a capital teacher.

Not long after, I united with the church, in 1845, perhaps. I acted as sexton two years, while fitting for college, entered Amherst College in 1847, graduated in 1851, and from Bangor Seminary in 1854, teaching meantime two terms in Litchfield Academy, Me., where Rev. Smith Baker was then an obedient pupil. I was married the next day after graduating, and went directly to Lancaster, where I was pastor four years, and then to Appleton, Wis., where I was pastor ten years, and have been Superintendent of Home Missions for Wisconsin eleven years, and have not been out of employ a single Sabbath, these twenty-five years.

Entering upon the duties of door-keeper in the house of the Lord was a marked event. I have no idea that General Grant, entering the White House as President, had such an awful sense of responsibility as I had entering upon the sextonship, and all for ninety dollars a year. When I walked those solemn aisles, and carried the notices to the minister in that lofty pulpit, — well, there is no use in trying to describe the fearfulness of that hour. But the work at length became my delight and pride, and gave me confidence to look people in the face. At the first union service the house was very full, and I was doing my best; I beckoned to two young ladies at the door to follow me, and with stately tread I made for the front pew in the centre aisle, and turning around with a graceful bow, behold, nobody! I went back with feelings not altogether

gracious, Homer Bartlett, Mr. Tripp and a host of others shaking their sides at my expense, while Deacon Wetherbee turned his gentle eye of compassion upon me and smiled my wrath and confusion away.

Whatever success I have had in my ministry, in reading human nature, and tact in managing it, is due in no small degree to that sextonship, the best two years of my life in practical training.

If a man needs confirmation in the doctrine of total depravity, let him act as sexton two years in a city church. If he would learn the difference between good and ill manners, between mere etiquette and Christian kindness, let him fill that position. I have always been on good terms with my sextons.

Let me note one more fact, that I became a teacher of the class of old ladies in the Sabbath school, and on this wise:—The old ladies had their theological opinions well settled, and the teacher, Dr. Mansfield, had his, and this sometimes made bloody work, so the class decided to have a young man without established opinions. They told me, the first Sabbath, that all they wanted of me was to ask the questions in the question-book, and they would be responsible for the answers: fortunate for me! Mrs. Sargent, of blessed memory, was one of the class, who is still living, watching and waiting.

I remember well the prayer-meetings, and am thankful that I was encouraged to take an active part. I remember with a kind of veneration the good deacons, and the pastor, of course, who was a very practical man, and never seemed to me vain of his beauty. I caught his anti-slavery spirit, though it was smothered for a time, and fought the same battles in Wisconsin till victory came.

I have not forgotten those Christian women in that dear church. "Greet Mary, who bestowed much labor on us"; "salute Tryphena, and Tryphosa, and the beloved Persis."

But I must close. Permit me to express the hope that this will ever be a faithful, loving, working, sympathetic and missionary church, a household of faith indeed.

John Street Church will ever be dear to me. Nearly all of those whom I knew so well have passed away. We are compassed about with a great cloud of witnesses from our beloved Zion. Let the memory of their Christian lives, their patient endurance, their heroic faith and deeds, animate and stimulate us to follow them as they followed Christ, looking unto Jesus, the author and finisher of our faith.

Not many of us will be here to celebrate the eightieth anniversary, though we may come unseen by mortal eyes; but the Lord Jesus will be here, and we will celebrate His love evermore, and bless Him for His abounding grace to the John Street Church in the past, and beseech Him to dwell in this Zion in all time to come. "Peace be within thy walls, and prosperity within thy palaces."

My love be with you all in Christ Jesus.

Your brother in Christ, and in the fellowship of the Congregational Churches,

FRANKLIN B. DOE.

Supplementary Meeting.

Upon rare anniversary occasions, it very often happens that the amount of historical matter accumulated is largely disproportionate to the time allotted for its presentation. This was true of our Fortieth Anniversary. In order to give opportunity to hear the reading of one paper crowded out at that time, and of another paper prepared since that day, a meeting was held June 8th, when they were presented.

Mr. Samuel Fay, one of the original members of our church, was, prior to connection with us, a member of the "Third Congregational Church." In consideration of its relation to the John Street Church, he gave an historical sketch of its origin and brief career. The movement began with the First Church. The first meeting was held in June, 1832, to consider "the subject of enlarging the facilities for attending Congregational worship, in order to accommodate the increasing numbers in this place, whose views of religious truth and order correspond with our own." Immediate measures were taken to form a church, which was publicly organized July 2, 1832, consisting of eighty-three members. Sixteen of this number came from the Appleton Street Church, and a large majority from the First Church. The first house of worship was a building on the corner of Market (then Lowell) and Suffolk Streets. In October, 1833, Rev. Giles Pease was installed as pastor. In the words of Mr. Fay: "There were activity and harmony apparent in the labors of pastor and people, a large congregation at the church every Sabbath, and everything indicated prosperity until a very few months later, when the person who was treasurer of the church and one of the proprietors of the building failed in business, and it was found that he had appropriated their funds to his private use and was unable to replace them. They were then obliged to give up their house and immediately hired the town hall, which was then in the present City

Government Building, for Sabbath services, and a school-house near the mills of the Lawrence Company for weekly evening meetings. Services were continued in these places until the fall of 1835, or early in the following winter." Subsequently another building was secured, which was situated on Market Street, a few rods west of Worthen Street. It was accessible from Merrimack Street through Maiden Lane. The building was known as "the theatre." Some aid was furnished by those who had no personal interest in the church, but who desired to rescue the house from its theatrical associations.

At this time the free-church system was gaining in general favor, and this church became the First Free Church of Lowell. "The completion of their large and very convenient vestry occasioned much joy to the church, so long without the use of a building which they could control, and the day of dedication was looked forward to with bright anticipations." Services of dedication soon followed. "For several months the meetings were well attended, members of the church were faithful in the discharge of their duty, and all felt encouraged; but in process of time there was a marked change. The free-church system was less attractive than was expected to the persons for whose benefit it was adopted, but the falling-off in numbers was not mainly because of fault in the system. Mr. Pease had the confidence and love of his church, but with a few exceptions he failed to interest others and did not attract the people. He was a man of extremes." At this time the anti-slavery agitation was at its height. Mr. Pease took advanced ground in favor of this movement. Radical in his opinions, he was equally zealous in advocating his cause. "Earnest and conscientious as he undoubtedly was, he labored here too early in these reforms to be popular. Working under so much excitement and opposition, his health failed. He continued to preach a little, but was finally obliged to resign his pastorate. After his dismissal others were employed to preach for a time, but the evidences of prosperity did not appear. The church continued in name for several months after suspending public worship. One serious cause of failure was the unfavorable choice of their places of worship." The church disbanded May 28, 1837. "Owing to the financial disturbances in 1837–38, which were so severely felt in all branches of business, causing many persons to leave Lowell, the dissolution of the Free Church was not immediately followed by the organization of the John Street Church."

In the absence of Rev. Mr. Hanks, the address prepared by him for the anniversary was read by George Stevens, Esq. The following is that portion of it relating to the subject of abolition and its connection with John Street Church.

EXTRACT FROM MR. HANKS' PAPER.

Under the Christian dispensation, every true church and every member of a true church form an integral part of the great spiritual building which God, by the ministry of unseen forces, is constantly carrying toward its completion. Its grand consummation will be the new Jerusalem come down from God out of heaven, and God dwelling among men by a spiritual presence in every heart.

Each church has its own history. Its origin is always to be found in some exigency calling for its existence.

In order to understand the history of any church, it is necessary to call to mind the circumstances in which it had its origin and its first training.

At the date of the formation of this church the whole country was in a state of agitation and anxiety upon the subject of slavery. Slavery was the dominant power in politics, and, I might almost say, in social life.

The two great political parties, Whig and Democratic, were vying with each other for the Southern vote, and for ascendancy in the National government.

Cotton was king, and his behests made the Nation tremble. Our Congress, then called the National bear-garden, was in the hands of the lords of the lash, and woe to the man who ventured, in public, to speak disrespectfully of the peculiar institution.

Slaves were sold at auction in sight of the Capitol. John Quincy Adams, "the old man eloquent," had been threatened expulsion for even defending the right of petition, and Joshua Giddings of Ohio had been expelled from Congress for making anti-slavery speeches.

In Boston, William Loyd Garrison was publishing an anti-slavery paper, and denouncing slavery as a compact with hell and a league with the devil, and the church as the bulwark of slavery, and ministers as cowards for their silence, and so great was the indignation towards him that he was once carried to the famous Leverett Street Jail, to keep the mob from tearing him to pieces.

In Natick, Henry Wilson, then a young shoemaker, was making fiery speeches against slavery, and declaring that no political party

was fit to live that did not throw its influence against this "sum of all villanies," for which action he received the title of the "Natick Cobbler," and was advised by his Whig friends to quit politics and return to his lap-stone.

In Boston, Charles Sumner, who had graduated from Harvard College with the highest honors, was taking sides with Mr. Garrison, and denouncing the Whig party for its want of back-bone in the in the matter of slavery.

In the same city, Wendell Phillips was drawing his new Damascus blade and plunging it to the heart of slavery, declaring at the same time that the church and its ministry were upholding the abomination by their silence and their *implied approbation.*

In New Bedford, Frederick Douglass, who had escaped from slavery at the risk of his life, was hiding away from the officers of the law, who were in pursuit of him as a fugitive slave; occasionally appearing in some public meeting, to tell in touching pathos of his adventures as a slave, and how for many dreary years he prayed with his lips, and found no answer till he began to pray with his feet, with his eye upon the North Star, when he found deliverance among friends in Massachusetts.

In Plymouth, Daniel Webster had made a great speech against slavery, which the boys in the schools, *when permitted*, were repeating as exercises in their declamations.

At Alton, in Illinois, an anti-slavery editor had been murdered, and his press and types thrown into the Mississippi River, by a mob.

At Andover, the famous George Thompson, an English abolitionist who had come to this country to rouse the sleepy nation to action on the subject of slavery, had kindled a fire which Professor Stuart, afterward the author of the famous defence of Daniel Webster's more famous seventh of March speech, entitled "Conscience and the Constitution," could not put out even by the help of his co-adjutor, Dr. Wood.

Most of these men had been to this city with their wildfire, and some of them in our City Hall had been confronted not only with the arguments of certain leading men not in favor of abolition, but with that kind of arms not uncommon in those days, insults and threats, and eggs too old for the market.

The question of admitting Texas as a free State was up as one of the great questions of the day, and was agitating the whole country.

Slavery was regarded by the majority as a dangerous cancer in the body politic, which must be cured by gentle medication and the general invigoration of the whole system by a higher National morality, and many ministers of the Gospel united with the political leaders of both parties in administering the proper medicine.

Surgery was not thought of till the cannon of Fort Sumter woke up the whole nation, and 500,000 broadswords in the hands of as many free men were cutting out the cancer, and the abolitionists, now increased to ten thousand times ten thousand, and thousands of thousands, were uniting their voices in an anthem made National by the occasion.

Mine eyes have seen the glory of the coming of the Lord.
He is trampling out the vintage where the grapes of wrath are stored,
He hath loosed the fateful lightnings of his terrible swift sword.
His truth is marching on.

We have seen him in the watch-fires of a hundred circling camps,
They have builded him an altar in the evening dews and damps,
We can recall his righteous sentence by the dim and flaring lamps.
His day is marching on.

While the aforesaid abolition fanatics were spreading their wild-fire through the country, a flame started in this city among the dry wood which was accumulated here from every part of New Eng-gland. In the First Church there was a kinsman of an anti-slavery editor, who was just starting the *New York Independent*, a most decided anti-slavery paper of large circulation. That young man, Mr. E. D. Leavitt, who with many others took fire in this incendiary movement, led off in the organization of an anti-slavery society which held meetings in the City Hall.

The First Church was then full to overflowing, and the population of the city rapidly increasing. In this condition of things it was deemed expedient to organize a new Congregational church, and when this was done it was found that the great majority of those that came out to constitute the new church were badly tainted with the abolition sentiments just then beginning to spread rapidly in the country. That new church, thus constituted and afterward reinforced by a considerable number from the Appleton Street Church, became the John Street Church, and was organized May 9, 1839.

Simultaneously with the anti-slavery movement of which I have spoken, the temperance movement was agitating the community as never before. Dr. Beecher's six sermons were crashing like thunderbolts upon the storehouses of the liquor-trade through the land; Dr. Edwards was stirring up the churches with his facts and figures and logic set on fire; Dr. Hewitt, in Connecticut, was raining the fire and brimstone of his terrific eloquence upon the liquor-dealers of that state; John Pierpont, the poet-preacher, was distilling the pious distillers of his Hollis Street congregation in Boston, saying to them in the tones of one greater than himself, "Ye hypocrites, how can you escape the damnation of hell?" Mr. Delevan of Albany was brewing the brewers, and showing to the country that the fashionable drink known as Albany Ale was made from the water of a foul pond, into which the offal of the city was thrown, and that all manner of dead things — canine, bovine, feline and equine — made up the body of that very popular drink. Nathan Crosby, then in the prime of life, was marching and countermarching the battalions of his great cold-water army, getting ready for a battle near at hand. Dr. Jewett, a young physician of great promise, had left his profession and gone into the manufacture of blisters and bitter pills for liquor-dealers. John Hawkins, who had come up out of the gutters of Baltimore, under the Washingtonian movement, was melting whole congregations by the story of his heroic daughter, who stood by him and loved him in his greatest degradation. Epes Sargent had sent his "Mother's Gold Ring," a little tract that opened the fountain of tears wherever it was read, into most of the families of the land. The famous "ox sermon," showing that the liquor business, being the ox that was wont to push with his horns, must be killed, was by the agency of the temperance people sent tearing through the land, to the great annoyance of all dealers in intoxicating drinks.

The John Street Church, born in the midst of this spreading public agitation, imbibed the spirit of those times. She at once assumed the attitude of a defender of the rights of men, a friend of the suffering and the fallen. She was unequivocal in her sentiments. Her position was perfectly intelligible to the world. The temperance awakening always found a warm supporter within her sphere. Her trumpet never gave an uncertain sound; many prepared themselves for the battle, and have fought the fight valiantly. Some have fallen by the way, some are still in the service.

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